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Legion of Mary Wins Souls to Christ

'Revolution' in British Columbia

A revolution is taking place in British Columbia and strange as it may seem, the revolutionaries are the supposedly indolent, lacklustre Canadian Indians. I have been told that these people didn't have the initiative to organize into anything more formal than a brawl. Yet there they were, boys and girls, housewives, ranchers, even a former Chief, making reports in precise though muffled tones, dropping their weekly contributions to the cause into the "Secret Bag," carrying out to the letter the President's least instructions. These revolutionaries make the cruder bomb-throwing type of visionary look sick.

As I sat there spellbound that hot June night as the moths dashed themselves against the solitary light over the dedicated group, I heard one of them take a solemn vow "to renew the face of the earth!"

Every revolution worth its salt aims at a change for the better. But who ever heard of a revolution aiming at the betterment of the revolutionaries themselves? Yet that is precisely what these Indians have in mind. They are realistic enough to put first things first even though at times they might naturally yearn to leave first things to the last. They call their organization the Legion of Mary. This is how its purpose is described in the official handbook: "The object of the Legion of

David Greyeyes First Native Superintendent

SASKATOON, Sask. — David Greyeyes, the first full-blood Indian ever to become Indian superintendent of the Indian affairs department in western Canada, was inducted as Indian superintendent of the Touchwood agency at Punnichy, Sask., succeeding W. J. D. Kerley.

A member of the Muskeg Lake reserve, at Leask, Sask., Mr. Greyeyes is a former student of the Qu'Appelle Indian Residential school. He served in the second world war as a Lieutenant; he was assistant for the Assiniboine reserve in the Qu'Appelle Agency. He is married and has 8 children.



Promoters of the Legion of Mary in British Columbia. From left: the two George brothers of the Chase reserve, sons of chief Dan George of the Burrard band, Father Joseph Kane, O.M.I., chief Dan George and Robin Cooper. (Association of Mary Immaculate photo)

Mary is the sanctification of its members by prayer and active co-operation under ecclesiastical guidance in Mary's and the Church's work of crushing the head of the serpent and advancing the reign of Christ."

Not so fast. Don't dismiss this movement as just another stab at do-goodism. The Chinese Communists, who sneer at most pious societies, have come to consider the Legion as Public Enemy Number One! They still speak in awed tones of the little Italian priest who cut out his tongue with a razor blade rather than reveal the names of his Legionaries whom he knew would be shot. The Legion may use beads instead of bayonets and scapulars instead of H-bombs, but it has more than stood its ground where armies using the more conventional weapons have been crushed. The secret? Other armies thrive on hate. The Legion works through love . . . and these Indians know the meaning of love.

They are ingenious at expressing that love in little ways. I'm thinking of the old woman who could barely drag her crippled body up the steep mountain to the spring. The water bottle

slung over her shoulder was pitifully inadequate. Word got to the Legion and "Brother" Mur-

Old-Time Mission In British Columbia

HOPE, B.C. — Between three and four hundred Indians gathered at Katz reserve, near Hope, to take part in the week-long mission organized at Easter by Father Robert Kelly, O.M.I., of the Fraser Valley missions.

Based on the inter-tribal missions preached by the old pioneer Oblate Fathers many years ago, the Katz Easter mission drew representatives from Indian bands throughout the lower mainland. The retreatants brought their own bedding and food and camped out all week under large tents which had been procured for them by Father Kelly.

The week-long retreat closed on Easter Sunday with the celebration of High Mass, softball and soccer games, and a concert in the evening.

Indian organizers of the mass-mission, assisting Father Kelly, were Chief Peter Dennis Peters and Councilor Ronnie John of the Katz reserve.

ray was appointed water-boy. She showed her gratitude by offering him his choice of several shirts hanging on her cabin wall. Murray refused. She insisted. When Joe, a rancher with water rights in the arid district, saw the shirt he said he would run a flume right past the old woman's front door.

(Turn to Page 7)

Indian Act Studied At Mission I.R.S.

MISSION, B.C.—Sister Mary Agatha of the Angels, Superior of the Sisters to St. Ann at St. Mary's Indian Residential School, Mission, and go-ahead teacher of Grade IX, has established a study group which may set a precedent in Indian schools.

With the enthusiastic approval and participation of her class, the young Indian students are making a careful study of the Indian Act.

Sister Agatha would also like to prepare a course in the history of the Indian people in B.C. for her students, but says she is having a hard time collecting material because so little has been published on the subject.

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**Indian & Eskimo Welfare
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REV. G. LAVIOLETTE, O.M.I.
Editor and Manager

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Dr. Geo. Davidson Succeeds Mr. Fortier As Deputy Minister Of Citizenship

OTTAWA — The federal government has appointed recently a specialist in social welfare, Doctor George Davidson, as deputy minister of the Department of Citizenship and Immigration, replacing Colonel Laval Fortier who is appointed chairman of the Unemployment Insurance Commission.

Dr. Davidson had been appointed deputy minister of the Dept. of National Health and Welfare when this department was created in 1944; he is considered one of the most liked and most efficient administrators in the Canadian government.

Mr. Fortier has served many years in as permanent director of the administration of the Department of Citizenship and Immigration; in this position he was in charge of the administration of the Indian Act and of the regulations concerning all Indian Affairs in Canada.

Mr. Fortier has initiated many policies of great benefit to the Indian population and he has always scrupulously maintained one of the basic educational rights of the Indians, namely that of separate schools for Catholics and Protestants.

Under his administration several large residential schools have been erected to serve the needs of an ever increasing population; old ones have been renewed and expanded. Hundreds of day schools have been built. Impetus was given to higher education and to specialized vocational training.

A large scale housing program has been developed in all provinces and many other beneficial measures have been initiated for the temporal and economic welfare of Canada's 175,000 Indians.

A Teaching Problem in the North

By Percy H. Wright, in the Saskatoon Star-Phoenix

Should an anthropologist attempt to criticize educational systems? There seems little doubt that he should. When trained minds look at a segment of our "culture," their very training must incline them to take the partial view. Other trained minds, trained to take an overall view, must be regarded as having a better chance to see the same segment in perspective. After all, education is not something that the child exists for, but something meant to serve society. Society spends vast sums on education, and its purpose is undoubtedly to promote its own welfare as a society, its future.

At any rate, Dr. Charles Brant, anthropologist from Portland State College, Portland, Oregon, who spent the summer months at La Ronge in northern Saskatchewan under a grant from the Centre for Community Studies, in the investigation of "community patterns" in that town, made some criticisms to me as he was passing through Saskatoon to return to his own university. His criticisms seem to me to carry the marks of an unbiased, grass-roots study which should make them worthy of consideration by everyone who has any interest in education and its function as a cohesive force in society.

The whole problem of education of the natives of the north country, Indian or Métis, he held, deserved a new examination. There was no problem of "integration" in the Little Rock sense, for the schools were already completely integrated to grade 12. Rather, the question was: "Is the curriculum adapted to the needs of the children?"

If the natives of the north were to continue to be fishers and hunters, their education should be adapted to their needs. On the other hand, if they were to be educated for town and city life, notice should be taken of the fact that, today, jobs in the towns are just not available. The simple truth was that the children were not really being prepared for anything.

Dr. Brant was critical of the lack of special training of the teaching personnel in the northern schools. The situation would be helped, he said, if the Northern Affairs Department could only find ways of giving enough training to their teachers so that they would have an understanding of the Indian and Métis background. All too often, the teachers arrived on their jobs "green," or with only a day or two of preparatory lectures. They were quite unprepared for the type of problem that they would meet.

The Indian children, he noted, had a big handicap when they first entered school, in their lack of the English language, since Cree was spoken at home. Kindergarten, he said, should be set up for the five-year-olds, so that they could learn enough English in order that their entrance to grade one could be worthwhile to them.

It was altogether too easy, he said, for teachers to get an impression that the native children were retarded, on account of their language handicap. In fact, the children were of all grades of intelligence, smart, retarded, and average, just like the children in any other group. It was partly on account of the dangers inherent in getting the wrong impression that special pains should be taken to overcome the language problem while the children were still in the elementary grades.

From Dr. Brant's comments, it is apparent that he has given only a part of his attention to the educational needs of the northern communities, since he has raised more questions than he has answered. That, however, was surely inevitable, in view of the type of study which he had been sent to make. Precisely because education was only a part of his study, we must believe, his ideas resulted from a fresh approach, he has something of value to say.

Surely, there must be danger in saying simply that Indian and Métis children are the mentally equals of European children, and should therefore be given the same education. The premise is undoubtedly true, but the conclusion does not follow. One of the essentials of education is that, when subject matter is learned, it should be learned with some practical object in view. To say this is not to contend that the fact is the ideal, but that it is a fact.

It would be very fine if children could take a great leap in imagination and would learn with eagerness material which they will discover they need or enjoy when they reach adult life; but, in point of fact, this "great leap" seems to be impossible. To get willing learning, there must be some relation of the material given to the conditions of life as the child sees them — and as parents see them. The lack of a "bridge of practicality," which makes abstract material seem to have immediate application, is all too often the cause of failure in systems of education, no matter what race or class or society is being "educated."

110-year Old Indian Lives in Alberta

ROCKY MOUNTAIN HOUSE, Alta. — Tribal conferences and wars 100 years ago; buffalo hunts; sacred Sun Dances; the coming of the railway — these are some of the memories of John Strawberry, Chippewa Indian who celebrated his 110th birthday Feb. 5.

Though he is blind and finds it difficult to walk alone, he is in fair health otherwise and has an active mind.

Mr. Strawberry was born at Lebreton in the Qu'Appelle Valley of Saskatchewan and moved with his parents to this area 100 miles southwest of Edmonton at the age of three.

There is no documented proof of his age but an Indian authority here is convinced Mr. Strawberry is 110.

He can give a detailed account of a conference between the Crees and Blackfeet held here in 1860. He was 10 years old then, he says.

NATIONAL

• The National Commission on the Canadian Indian has changed the name of its organization to that of the **INDIAN-ESKIMO ASSOCIATION OF CANADA.**

The following years, he says, he helped rebuild the Hudson's Bay Company fort after it burned to the ground.

Mr. Strawberry was 25 years old when the Hudson's Bay Company closed the Rocky Mountain House fort in 1875. He was still around and still interested when HBC returned to the town to open a department store last May.

Fiercely independent Mr. Strawberry still is non-treaty, although his son and daughters signed with the government in 1949 when this last little band of non-treaty Indians became wards of the government.

He was around when Indians of the Western plains made peace with "The Great White Mother," Queen Victoria, in 1887. He refused to sign the treaty then and refused again in 1949, remarking that he had lived for 99 years as a "free Indian" and meant to die a free Indian.

In 1939, at the age of 89, Mr. Strawberry took his family to Edmonton and Calgary to see King George VI and Queen Elizabeth. He wanted to see, he said, the great-grandson of The Great White Mother.

Prominent B.C. Native Gets Tory Nomination

VANCOUVER, B.C. — A prominent British Columbia Native leader has been named Progressive-Conservative candidate for Skeena, provincial seat presently occupied by Social Credit MLA Hugh Shirreff.

He is Guy Williams, 52-year-old fisherman and long-time member of the Native Brotherhood of British Columbia, for many years a member of the organization's legislative committee. Mr. Williams, born in Kitimat, has frequently appeared in Ottawa on behalf of the Brotherhood.

He is the second Native Indian to be nominated in the provincial election expected this year. The other is Frank Calder, CCF, who is running in Atlin, a seat he held prior to the last election. Mr. Calder was the first Canadian Native to win election to political office in Canadian history.

In an interview Mr. Williams said that "with unlimited water power on non-salmon streams and other natural resources, the development of the north is vital to make work for our increasing population.

"Millions of dollars are necessary before this rich vast area is developed. I consider the Skeena constituency is the natural outlet to the sea. Kitimat alone could become a great seaport, being 500 miles nearer the Orient than Vancouver.

"We Canadians must keep abreast of other countries who are developing their own re-

sources to sell their products in the world's markets."

(Native Voice)

Peigans Protest Closing of Schools

LETHBRIDGE, Alta. — The following statement has been received by The Herald from the Peigan Indian band:

"We the Indians of the Peigan Band protest against the decision of closing of our residential schools."

The statement is signed by John Yellow Horn, head chief,

and Charles Crow Eagle, councillor. It refers to the recent announcement from Ottawa that the Catholic and Anglican residential schools on the Peigan reserve will be closed June 30, 1961.

Warriors Take Alberta Title



Left to right — front row: Rev. Fr. J. Regnier, O.M.I., senior teacher, Roland Big Throat, Lawrence Panther Bone, captain, Benedict Red Crow, and Levi Mills.

Back row: Percy Smith manager, Gregory Eagle Plume, Leroy Heavy Runner, Norbert Fox, Horace Red Crow, Ed Aberdeen and coach Gerry Dawson.

(Lethbridge Herald photo)

Chicago Center Holds Big Exposition

The Seventh Annual American Indian Exposition, held in Chicago May 13-15, is one of the largest Indian presentations ever to be held in the midwest.

The Exposition is sponsored by the American Indian Center of that city. There will be three major features — a program of dancing and ritual by members of ten tribes; a gallery exhibit of original paintings by outstanding Indian artists, and a collection of contemporary Indian arts and crafts from over the country which will be on sale. The craft exhibit will feature the finest work from more than 50 tribes.

Proceeds from the Exposition will help maintain the Center, which is a non-profit agency serving Indians of the Chicago-Land Community.

The Exposition is held in the 8th Street Theatre.

St. Mary's Warriors, from the Blood Indian Reserve at Cardston, had no trouble March 26 proving the best High School basketball in Alberta is played in the south, as they humbled a club from Grande Prairie 60-30 in the final game of the Alberta "B" Boys High School tourney at the Lethbridge Collegiate Auditorium.

It was the second high school crown in boys' action to come to the south, with the LCI Rams winning the "A" title just two weeks ago in Edmonton.

Captain Lawrence Panther Bone of the Warriors accepted the B-Wys Car Sales Trophy at the conclusion of the two-day tourney that embraced six teams.

St. Anthony's at Edmonton took the consolation side of the single elimination tourney by knocking over Red Deer in a game that preceded the St. Mary's-Grande Prairie tussle. St. Anthony's had been relegated to

the consolation affair Friday night when they dropped a 68-57 decision to the Warriors. The Edmonton representatives had been defending champions.

Panther Bone was the big man in the Warrior offense in the final, slamming home 26 points, getting 19 of them in the second half when his club outscored the far northern crew 43-18.

Jerry Dawson's Warriors put on their strongest spurt in the third quarter when they blasted the visiting quintet 24-3.

Gregory Eagle Plume, who with Panther Bone has led the attack for the popular Warriors during the season, was good for 13 more in the final, with Leroy Heavyrunner popping in 11.

Tom Bowen was the best the Grande Prairie crew had to offer with 11 points, with Larry Kyle right behind with 10.

The final started slowly with the eventual winners boasting only a 17-12 bulge at half time. But Panther Bone and his club

came alive in the third quarter to put the issue beyond doubt. Panther Bone tallied 13 in that third quarter.

The St. Anthony-Red Deer consolation final also started in slow fashion, with the Red Deer club taking a 6-5 first quarter lead only to fall behind 19-14 at the half.

St. Anthony's picked up somewhat in the last half, tallying 34 points and holding Red Deer to 22 counters.

Andy Hegig, Dave Roberts and Andy Blackwater topped the winners' attack with 15, 12 and 11 respectively while Larry Golseki was top gunner in the contest, dumping in 22 in a losing cause.

Both Red Deer and St. Anthony's had easy times of it in making the consolation final in afternoon contests. Red Deer, with Bolseki connecting for 27, walked over Camrose with St. Anthony's drubbing Hanna in the other semi-final.

(Lethbridge Herald)

A Lesson from Red Lake

Training Indians for Industry

By William Morris

Despite pressure from more conservative groups on reserves during the past decade, there has been a steadily growing trend among Indians away from their traditional occupations in favor of employment in industrial areas. This opposition is often well-founded among older Indians. They have seen all too often what frequently results when an Indian has tried to make a break with his people. Many times they have returned after years in slums ruined both by alcohol and a history of defeat at whatever they turned their hand to.

The expansion of our economy, the development of northern industry, and the encroachment of new towns or power developments in Indian territories, have made it almost impossible for the Indians to ignore industrial employment any longer. Furthermore, decline in prices for fur, depletion of game, and expensive machinery necessary for competition of market demands has put many Indians in an even more precarious position than before. Anyway, younger Indians are not interested in basic industries when they see the benefits of wage employment available to them.

To offset this development, and to encourage those willing to take the risks involved, Ottawa has set up its placement officer program. There aren't nearly enough of these officers at the moment, but the program has only been in operation since 1957. Their job is to co-operate with the National Employment Service, to act as ambassadors for Indians to employers, and survey possible economic opportunities. To be effective the program will need both more officers and more co-operation from industry than it has been getting. There are still too many employers who are not prepared to make any arrangements for the hiring of Indian labor.

Particularly for northern industry, this is a most unrealistic point of view. There is absolutely no reason why with co-operation, Indians in the north could not become an efficient indigenous labor force. They are already adapted to the rigors of climate, and are more than willing to adjust to new demands.

There has been a good deal of publicity given to absenteeism and the inability of Indians to work steadily for long periods of time. While much of this is

true, it is usually the result of the completely haphazard way employers have handled the problem. By treating Indians as casual workers to be used only on a short-term basis, providing them with no trade training, not allowing them the use of company houses, medical benefits, or recreation centres, they have been getting the kind of service they deserve. Costs of bringing laborers into the north are enormous, and a little far-sightedness could well pay off in a few years' time.

A good example of what has been done in one instance could be instructive. A few years ago, Ed Fahlgren, manager of the Cochenour-Willans Gold Mine, near Red Lake, decided to do something about the Indian slum which was growing up on the edge of the company settlement. There were many Indians in the area living in shanties which were a disgrace to the entire Red Lake community.

Mr. Fahlgren approached those employed by his mine, bought their shacks, burned them, and relocated the Indians in houses built especially for them. He did not expect that they would be able to conduct themselves on the same basis as other employees, and he accordingly built the houses in such a way as to put the Indians in a situation they could handle. He placed restrictions on the way houses were to be maintained, on absenteeism, taught them the rudiments of banking, hy-

giene and sanitation, and even how to keep the houses clean.

These Indians had formerly lived only in tents or shacks and were used to spending six months of the year faring as best they could on their trap lines. The experiment has worked satisfactorily — there have been problems but not major ones — and has set a standard the rest of the community has not touched so far. This program has not cost the company a great deal of money and has provided it with a reliable, and increasingly efficient and trained body of workers.

Many volunteer organizations have suggested that more emphasis be placed on the sale of Indian handicrafts. In 1958 these sales amounted to only \$275,000. For more than 180,000 Indians this did not represent a great deal of money. But it is an indication of the usefulness of handicrafts to meet the need.

Part of Ottawa's policy of aiding enterprising Indians to find the necessary capital for economic investment has been the development of a revolving fund loan. The fund now stands at \$1,000,000. Some groups would like this amount raised to \$5,000,000. But the funds have been useful in financing new equipment, fishing boats, co-operatives, and other materials.

A decade ago, the depletion of fur in many provinces had assumed alarming proportions. A fur preserve plan was institut-

(Toronto Globe and Mail)

ed, the most successful example of which is in the Province of Quebec. Here a total of 185,150 square miles has been brought from depletion to the carrying capacity of the range, and a further 140,000 square miles is now under restoration. Total costs to Ottawa have been about \$5,000,000 whereas the total production of beaver has realized more than \$4,600,000.

The two most discouraging aspects of the work of the branch lies in its handling of relief and housing matters. These funds are used for Indians who cannot help themselves, often because they are living in areas where there are no employment opportunities of any kind, or in areas requiring more training than they have. Houses are provided for them, and in 1958 Ottawa spent \$1,072,587 in housing compared to \$454,657 in 1948.

Indians living in marginal areas constitute the greatest headache Ottawa has to solve. Relocation is often the answer, but this must be worked out with complete co-operation of employers and governments. There is no reason to believe that planned relocation could not in many areas provide Indians with the opportunity to live more satisfactorily than the day to day basis many have known throughout their lives. To be useful, programs of relocation will require prior orientation.

Part of any policy of integration is an emphasis on education. Ten years ago there were 611 children attending high school. Today that figure stands at 2,144 due to the increased services provided by Ottawa. Costs have gone up accordingly.

Ten years ago \$5,400,000 was spent for all educational purposes, and last year \$22,000,000 was spent. Of the 37,537 attending school only 27 attend university — but this is the highest on record.

In line with the recommendations of the previous Joint Committee, Ottawa has been attempting to make arrangements with municipal school boards for the education of Indian students. Today 20 per cent of the Indians attending school go to regular provincial schools. Ottawa pays a pro rata rate to defray costs.

Mr. Morris is on the staff of the University of Toronto's Department of Anthropology.

Fort Frances Building to Start Soon

OTTAWA — In response to an enquiry directed to the Indian Affairs Branch of the Dept. of Citizenship and Immigration, W. M. Benidickson, M.P., has been advised by the director that the following work projects are to be carried out in the 1960-61 fiscal year:

Fort Frances Residential School. Construction will be started on a new dormitory building and a three-classroom block, together with two staff units.

At McIntosh Residential School, two three-bedroom staff units will be built. Extensive renovation of the existing dormitory building which will also include a fairly large extension, is contemplated. Preliminary work could be done this year, and will be continued next year.

Negotiations are being conducted between departmental regional officials and the Ontario Dept. of Highways concerning the road connecting the

McIntosh School to the outside road system.

Will Present Brief

WINNIPEG, Man. — On behalf of the Welfare Council of Greater Winnipeg a brief, prepared by members of the Indian-Metis Conference Committee, will be presented this year to the Parliamentary Committee on Indian Affairs.

The brief will be presented by Rev. G. Laviolette, O.M.I., chairman of the Indian Metis Committee, and by Messrs. Lloyd Lenton, Bernard Grafton and the Rev. Ian Harvey, all of Winnipeg.



Maryhouse Champions — Back row, left to right: Albert Etzerza, Jackie Carlick, Joe Denis, Danny Johnny; middle row: Vincent Denis, Belfry Etzerza, Coach "Robbie" Robinson, Alfred Chief, Philip Joe; front row: Richard Carlick (captain), Dave Carter, Joe Chief, William Etzerza (high scorer of the league).

Maryhouse is a hostel for transient Indians and whites established in Whitehorse six years ago by the Madonna House apostolate of Combermere, Ontario.

* * *

Pending the opening of the new hostel for Indian High School students, Maryhouse has provided a home for these boys for the past four years.



Team Mascott with Cup — George Quock, team mascot and nephew of captain Carlick, proudly holds cup after the presentation in the Whitehorse Arena.

Plan To Erect Memorial To Indians On Taber Hill

TORONTO—Scarboro will ask the Federal Government to pay for a 10 to 20-ton memorial stone on Taber Hill, an ancient Indian burying ground at Lawrence Ave. E. and Bellamy Rd.

Councillors A. W. Bailey and L. W. Stewart were appointed to a special committee to negotiate with Ottawa so that the stone can be placed on the hill this summer.

Joseph Logan, chief of the Six Nations Confederacy, said in a letter to council that chiefs of the confederacy have chosen an 18-line verse by Indian poet White Cloud to be carved on the stone.

The chiefs asked that the east face of the stone containing the carving be flattened "so that the rising sun may shine upon it." The west face should also be flattened and a copper plaque placed upon it bearing the Iroquois head design, the chiefs requested.

Chief Logan said "red wampum" had delayed the forwarding of the confederacy's recommendations. Some chiefs were loath to ask council or Ottawa for funds for the stone because "it would be begging a favor from the white man."

Maryhouse Indian Boys Win Hockey Championship Again At Whitehorse

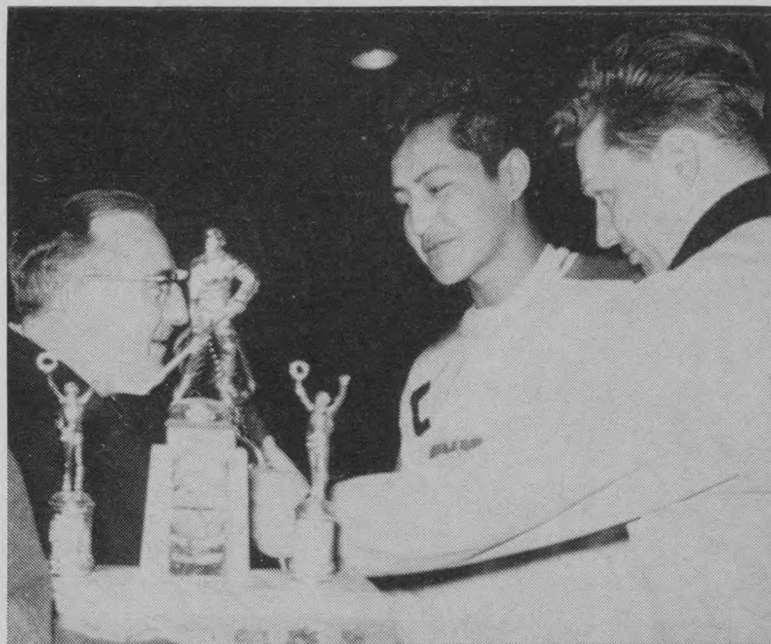
For the second year in succession the Indian students of Maryhouse at Whitehorse have won the Juvenile Championship of the Yukon. Going undefeated all winter, they captured the league title for the second year in a row.

Victorious in the semi-finals, they lost the first two games of a best 3-of-5 series with the Baptist Indian Mission team, then came back strong to win the final three games and the championship.

The Maryhouse boys began playing hockey in Whitehorse for the C.Y.O. team, and eventually became the only members — with the exception of goalie Dave Carter, the only non-Indian on the team.

There are five sets of brothers: Richard and Jackie Carlick; Joe and Alfred Chief; John and Danny Johnny; Vincent and Joe Dennis; William, Belfry and Albert Etzerza. Philip Joe, who joined the team late in the season, has two brothers who will soon be old enough to continue the tradition.

Coach A. H. "Robbie" Robinson developed these boys into players with a splendid team-spirit.



Awarding of Cup — Mayor Wiley of Whitehorse is seen presenting the trophy to the C.Y.O. captain, Richard Carlick.

Oblate's Photo Gets "Time" Credit Line

An Oblate Father was the only non-professional photographer whose work was featured in Time Magazine's recent (April 18) feature on "Christian Missionaries," from the frozen Arctic to the steaming Amazon jungle. Twelve photographers took part in the project, all of them professional save one — Father William Leising, an Oblate priest, who pilots supplies to 26 mission posts in the Canadian northland, and who took the picture of the

grotto 200 miles above the Arctic Circle.

Father Leising is author of "Arctic Wings," a recent best-seller in Canadian Catholic circles.

Deadline for June issue is May 30. Send your reports immediately to:
The Editor
INDIAN RECORD, 619 McDermot,
Winnipeg 2, Man.

The Black Robed Visitor

By John Okute

Fiction writers often cast a hero who works single handed. Too many times the imaginary character never existed. I had faith in a western artist called by everyone a champion of his art but I lost my confidence in him. When historians treat legends as the truth then this is bad medicine.

For example: a portrait of a Northwest Mounted Police riding in alone into a hostile Indian encampment doing his duty confident that no Indian will shoot him in the back.

To my knowledge only once did a NWMP officer, Major Walsh, ride into Sitting Bull's Sioux camp, near Cypress Hills, in the late fall of 1876; the Sioux say that he was accompanied by a Métis scout named Jerry Potts.

Now these Sioux were seeking refuge in Canada and were not hostile. They were outlawed among the whites and sought refuge into a land occupied by enemy tribes. Yet relying on the quality of mercy they came with open and raised hands.

These Sioux were Lakotas; they have a tradition of one "single-handed" hero who was not a U.S. general, nor a Canadian NWMP officer, but a humble and zealous priest, who carried neither gun nor sword, but only a wooden crucifix, the cross that had conquered so many hostile camps in the past 2,000 years.

It was suicide for any white man to enter a hostile Sioux camp during the latter part of the 19th century. Yet no watchful sentry had seen the priest come into the camp. It seemed the black robe had suddenly appeared from the very earth.

He walked slowly along the tips: the encampment was unusually silent. It seemed that the black robe was in deep meditation, his eyes lowered, walking almost like a blind man. In his left hand he held up the cross, like a warrior ready to strike. With his right hand he repeatedly made a strange sign, a sign unknown to the Indian. His lips moved in prayer yet uttered no sound.

Now and then a warrior came closer to the visitor to examine the crucifix; the black robe would nod to him but not look at him.

The priest's robe was badly faded, the skirt almost hiding his boots; another crucifix tucked into his girdle hung from his neck. As women and children saw the visitor they quickly withdrew in their tents and murmured: **Wasicun wan! Wasicun wan!** (A white man, a white

man). Even the dogs cowered and hid from the stranger.

Not even a warrior tried to follow the priest, as a lone tribal crier voiced his warning: **"A strange spirit man, bearing the sign of a man hanging on a wooden cross is coming making a sign . . . Be quiet! Be calm!"**

Having completed his round of the encampment the priest turned and took a last long look as tears blinded his eyes. Wiping away his tears he stooped and buried an object into the ground. The camp sentinel saw him finally disappearing over a distant hillcrest.

No one ever knew who the stranger was, nor whence he had come nor where he went. The Lakotas dug up the buried object: it was a medal, with strange markings on it. They left it there in the soil, having put a mark so no one would touch it.

All remained awake until the early hours of the next day, talking about the black-robed visitor. Wild-eyed little children heard again the ancient tale of a heavenly maiden who had come a thousand years ago to give the Sioux nation the white buffalo calf pipe and the herb called tobacco, saying: **"This pipe will be the first instrument of prayer to the Great Mysterious One (Wkan Tanka). By its use, as prescribed, you will**

obtain more blessings from the Great Mysterious One."

The Maiden of the Pipe spoke freely, giving many counsels . . . The black robe spoke not a word to anyone; all he left was a tiny medal with inscriptions no one could read.

Some of the warriors said they had seen similar medals on the bodies of their victims but dared not touch them fearing their magic charm; others told of crosses marking the graves of the white man, but no one knew what these meant.

In the Lakotas' year count, recorded in picture writing, there is the year **"of the black-robed visitor."**

It was only some years later that, the Lakotas having surrendered, they found out about Father DeSmet, S.J., the zealous priest who had come to sow the seed of the Lord's doctrine of love among them.

How to plant that seed among the hostile Sioux must have been an agonizing problem for Father DeSmet; perhaps he remembered the words of Jesus: **"He that lifteth the sword shall perish by the sword."**

The missionary's zeal was eventually rewarded when the entire Sioux nation began to walk on the trail that leads to the Cross.

There hangs on the walls of my heart a portrait of this "sin-

Decline of Western Indians Outlined

INDIANS OF THE HIGH PLAINS, by George E. Hyde, Burns & MacEachern Ltd., Toronto. \$6.25.

This scholarly book skillfully outlines the life and decline of Indians of the western high plains from earliest recorded time to the modern period, after 1800.

Supported by documents and archaeological evidence the period from about 1300 to 1800 is a fascinating tale of tribes from plains of western Canada to those of Texas and north Mexico.

This book is number 54 in the Civilization of the American Indian series. George E. Hyde is author of well-known books and articles on the Sioux, Pawnees, Blackfeet, Crees, Comanches and Arikaras.

gle-handed" hero of the wild West, a picture time will never erase; it is not the portrait of an officer of the law, nor that of a white warrior, nor even that of the great Lakota Crazy Horse or Red Cloud, but that of a humble priest of Jesus Christ, who like St. Telemachus, the hermit from the East who came to Rome to protest publicly against the gladiatorial combats in the Roman Colosseum.

United Kingdom Sought Indian Aid

With the recent talk about helping the Indians to a greater extent, it is interesting to note in an old letter from the Department of Indian Affairs that the Government of that time was not above asking the red men for a cash donation to help the white men in Ireland and Scotland. Following is a copy of the original circular, dated at Toronto, March 17, 1847, which I possess, signed by T. G. Anderson, superintendent of Indian Affairs at that time and addressed to Joseph Snake, Snake Island (Lake Simcoe):

My dear Brethren: There are few of you who have not at some period of your lives felt the craving of hunger, but a merciful God has thus far preserved you from the miseries of famine, and none of you will have seen their children, their fathers or mothers, their husbands and wives dying around them from the want of food.

Brethren — This is now the lamentable case with some of your white friends. Hundreds in

Ireland and Scotland are daily passing into the land of spirits because they have not food to keep them alive. Your Great Mother and all your white brethren throughout the world are collecting money and other necessities to save them.

Brethren — You also have the means of contributing to the relief of suffering and dying subjects. Inform me by letter of the amount you wish to subscribe and I will forward it to your Great Father at Montreal who is pleased when we show acts of kindness to our fellow creatures.

A. E. WILLIAMS

(Toronto Telegram)



Legion of Mary

(From Page 1)

Dedicated? These Indian Legionaries would rather miss a pay cheque than miss a meeting. I'll never forget the night I drove past a forest fire on the way to a meeting of the Head of the Lake 'Praesidium'. The President, Murray Alexis, was with me. Though the forest fire was just about under control, the stumps were still blazing and the forest floor was an open hearth of seering coals. As we pulled up, I asked him what he thought of the situation.

"Well," he replied quite casually, "if the breeze picks up that fire could easily travel over the hill to our place and burn out my neighbour and me." Then he added quickly, "Let's get moving or we'll be late for the meeting."

Like every good revolution, this one is highly organized. Founded some thirty years ago on the fertile soil of Catholic Ireland, Mary's Legion now circles the globe. The Legion is at the disposal of the Bishop of the Diocese and the parish priest for any and every form of social service and Catholic Action which these authorities may deem suitable to the Legionaries and useful to the welfare of the Church.

The Legionary faithful to the Legion system soon imbibes its spirit. Latent potentialities for good are given expression, nurtured by the Legion's daily prayers and guided into the most effective channels at the weekly meetings. Men and women, boys and girls, many for whom Catholicism was once little more than an effort to attend Sunday Mass, find themselves progressing in the Christian virtues and actually liking it. They begin to realize that the gift of the true Faith carries with it immense obligations towards themselves and others; the obligation of living their Faith and spreading it wherever they live, work or play. The im-

Annual Pilgrimage

The annual pilgrimage to the North American Jesuit Martyrs Shrine at Auriesville, N.Y., will take place on the Saints' feast day, September 27.

"Miss Indian Affairs"

Margaret Brant, 18, of Tyendinaga Mohawk reserve, near Belleville, Ont., has been chosen Miss Indian Affairs of 1960.

Miss Brant is stenographer to Paul Deziel, assistant chief, education division of the Indian Affairs Branch. She lives in Otawa.

mortal Peguy once expressed the idea: "We must be saved together. We must come to God together. What would God say to us if some of us came to Him without the others?"

A real appetite for sanctity is developing among these Indians and many who refused to be good are jumping at the opportunity of becoming holy.

There were some missionaries who didn't think the Indians could adapt themselves to the demands of the Legion system — weekly meetings, individual reports on work done, prescribed handbook readings and daily prayers. Wasn't this too much to expect?

Chief Dan George of the Burrard Band didn't seem to think so and the Chief spoke from experience. Not only is he himself an Indian, but every member of his musically gifted family is a Legionary. The Chief succeeded in convincing Father Joseph Kane, O.M.I., that he should try the Legion on his missions. After a demonstration meeting carried out in full Legion fashion, eight Indian recruits joined Our Lady's army to form a new Praesidium on the Chase Reserve.

Father Kane was delighted with the results of this first group. But he soon realized that in the Kamloops area conditions were such that the Legion would have to spread quickly and organize centrally in order to overcome isolation. Today, two short years after the humble beginnings at Chase, the area is dotted with seven thriving Praesidia. Active members number one hundred, seventy-five of whom are Indians. Contrary to expectations the Indian Praesidia have pioneered the Legion in the Interior and provided an example for the whites to follow.

What do the Indians find so attractive about the Legion? Personally I think the main reason the Legion has been so successful with them is that, like so many others, the Indian likes to do things for himself. They have grown tired of pampering paternalism which weakens instead of weaning. They want to stand on their own feet and have only contempt for those who treat them like children. The old missionaries understood this and they did not present the Faith on a silver platter to these sons of the forest. They were not interested in rice Christians. They came to plant the Cross and knew that the soil would have to be firm if it were to remain standing.

The Legion proceeds in much the same way. It demands sacrifices. It demands a virile Faith. Best of all it allows ample scope



Kamloops Indian residential school is typical of some other 40 schools administered by the Oblate Fathers and Sisters of various orders, from Sechelt, N.S., to Kakawis, B.C. The educational formula is simple: the pupils are taught everything that enhances the personality, they get affection, each child is made to feel wanted.

(Association of Mary Immaculate photo)

for lay participation in the great task of the salvation of souls. Apart from the necessary supervision of a spiritual director the Indians are entirely on their own in the conduct of their meetings and the performance of their assignments. They respond admirably to the confidence placed in them and perform their tasks with a sense of duty which is frankly edifying.

What do they do? They do whatever they are asked to do. They recruit "Auxiliaries" to help them by their prayers. They visit fallen away Catholics and try to get them back to the practice of their Faith. Last year during Lent, Legionaries on several reserves led the people in daily prayers at the church and also led the Way of the Cross every Friday. At the Head of the Lake the senior Praesidium members were pouring new concrete crosses for the graveyard which was falling into disrepair. The women and girls clean the church regularly, visit the people to remind them when the priest is coming to say Mass, bring flowers to the altar. At Chase the Junior Legionaries were painting the rectory while the Seniors were busy visiting all the families to find out who was going to school that year and to make sure that all the children went to a Catholic school. In the city of Kamloops itself the Legionaries visit the jail regularly. The prison officials give them carte blanche when they arrive, so impressed

are they with the good they are doing for the prisoners.

And so it goes. At each meeting they are given another challenging assignment or encouraged to persevere in the same one. Listening to their eager weekly reports of success I was reminded of a passage in Luke: "And the seventy-two disciples came back full of rejoicing, Lord, they said, even the devils are made subject to us through thy name. He said to them, I watched while Satan was cast down like a lightning-flash from heaven . . ." I am convinced that Satan shudders each time these Indian Legionaries set out on a new assignment.

Donald Morin, O.M.I.,
in Oblate Missions

Praises Dancers

"Light as a fairy on a feather" was the double analogy used by Archbishop Martin M. Johnson to praise the dancing troop of St. Paul's Indian School during school blessing ceremonies held on the North Vancouver reserve March 29.

The Indian youngsters, renowned especially for their Irish reels and Scottish hornpipes, were the featured entertainment following the Coadjutor's blessing of two new Indian day schools — St. Paul's and Capilano.

Pastor is Father Frank Price, O.M.I.



MISSION, B.C. — For the tenth successive year, St. Mary's School Boxing Club won the best team award in the Vancouver Silver Gloves held recently.

The Vancouver Silver Gloves is the top boxing tournament in B.C. It is open to all boxers, 16 years of age or younger, in Vancouver City and the Fraser Valley.

Above, this year's team with trophies won in this year's tournament. Back row — left to right: Edward Williams (125-lb. champion), Lester Ned (147-lb. champion), Donald Edwards (118-lb. champion); bottom row — left to right: Marvin Bob (70-lb.), Johnny Peters (75-lb.), Robert Leech (85-lb.), Larry Douglas (95-lb.). (Clifford Studios)

Governor's Wife Visits Indian-Metis Centre

(Winnipeg Free Press)

WINNIPEG — Although it's not a vice-regal command, Miss Harriett Mason, a member of the Indian and Metis Friendship Centre staff, will not tell what Madame Vanier said to her earlier in the day when she was introduced as a member of the ethnic pageant.

Mme. Vanier recognized the Indian girl immediately when introduced at the centre April 26, by Rev. E. W. Scott, chairman of the board for the centre.

"Don't you dare tell now what I said to you. It's our little secret," reminded the lady in black suit and mauve hat with a perky bow.

The 35 people who were introduced to Her Excellency formed a mixed background with their neat dark business suits, clerical collars, sports jackets, sports shirts, v-necked sweaters, smart suits with gay hats, taffeta and wool dresses minus hats.

Mme. Vanier seemed quite at home and made others feel the same with her genuine interest, warm smile and ready humor.

While speaking to a group of young Indian girls she looked over to a group of young men and teasingly said, "I wish you wouldn't look so solemn."

Mr. Scott noted that member Bill Thomason had come right from work. Mme. Vanier asked if he minded doing this. As for other things Mme. Vanier said

to him, Bill said he was too nervous to remember.

Later during the 20 minutes she spent at the centre Bill had another opportunity to speak to Her Excellency. This time he remembered, and said, "She seems so interested in you."

She asked many where they were from and if they spoke their native Cree. "It's a shame people don't speak their own language. It gives them a pride of race," Mme. Vanier said to Bill.

She took Mrs. Ernest Guilbault to the map to have the member of the centre's council show her where her home is.

Sipping her "frightfully weak tea" which she requested, Mme. Vanier moved to a group of young men. When a photographer pointing to a picture of an Indian in full dress, asking her to stand closer to the brave, Her Excellency asked which one.

Before leaving, Mme. Vanier again shook hands with members of the Indian council, board of directors and advisory committee.

Indian Troupe Takes to Dance Path Priest is Booking U.S. Tour

By Virginia Hess, N.C.W.C. News Service

ANADARKO, Okla. — An inter-tribal Indian dance troupe from Anadarko is reviving the ancient ceremonial dances of the Oklahoma Plains Indians for public exhibition and posterity.

"TA-A" of North Vancouver Dies at 83

The death of Mrs. Christine Henry Jack on March 23 at the age of 83 marked the passing of "the grand old lady" of North Vancouver — or, to put it in her native tongue, the "Ta-a" of the Squamish No. 1 Indian Reserve.

An exemplary Catholic, Mrs. Jack had been a "pillar of the church" and self-appointed "mother" to every Oblate missionary at St. Paul's, North Vancouver, ever since the days of the pioneer Oblate Bishop Paul Durieu. "It was her whole life — looking after the priests and the church" said Father James McGrath, O.M.I., a former pastor of St. Paul's.

One life-long work of charity for which Mrs. Jack was renowned was preparing for burial the bodies of everyone who died on the reserve.

Until recent years she also made a great contribution to the parish as a carpenter. "You'd never see old Christine without a rosary or a hammer in her hand," said Father McGrath, who appointed her head carpenter when he built a rectory on the reserve. "She could do anything a man could do, she always said, except file a saw."

Cleaning the church each week and arranging flowers for the altar was another of Mrs. Jack's life-long projects. "She never let a week go by without having flowers in the church," said Father McGrath. "If she couldn't find any around the reserve she'd go out and buy some with her own money, but never tell anyone."

Confined to bed during the last year of her life, Mrs. Jack spent all her waking hours with a rosary in her hand "praying for the priests."

Summing up her life's work Father McGrath said simply: "She was a regular saint."

Requiem High Mass was celebrated by Father Frank Price, O.M.I., pastor, in St. Paul's, March 26.

Mrs. Jack is survived by two daughters: Mrs. Amy George, wife of Chief Dan George of No. 3 Reserve, and Mrs. Josephine "Deany" Paull, widow of the late Chief Danny Paull.

Father Edward Bock, O.S.B., superintendent of St. Patrick's Indian mission here and an honorary member of the Kiowa tribe, has taken the lead in organizing and booking shows for the troupe.

The dancers, students of one of the oldest and now the last remaining Indian mission in the state, have performed for varied audiences in Oklahoma and at nearby Fort Sill.

The troupe has been invited by His Eminence Richard Cardinal Cushing, Archbishop of Boston, to make an appearance in the east this summer or early fall. The troupe plans eventually to make a circuit of all major midwestern cities in the U.S.

The dances, and the tribal costumes which the Indians wear, are authentic in detail, although the troupe has improvised an Indian version of the white man's square dance, and other specialties.

One of the most unusual is a hoop dance done by Harvey Keyonnie, a Navaho Indian. It is described as probably the most difficult of all Indian dances and one which few Indians have perfected. The Sioux are believed to have originated the dance, although it was made famous by the Taos Pueblo and later adopted by the Oklahoma Plains Indians.

The Eagle dance by Gus Palmer and the Shield dance, which pantomimes an Indian battle, by Rudy Oheltoint, both members of the Kiowa tribe, are also featured.

Father Bock, by virtue of his adoption by the Kiowas, performs in the chief's dance. Traditionally, only the chiefs of the tribe perform this dance.

Another feature of the troupe's repertoire is a war dance by the Indian girls. In the past, Indian women and girls did not participate in the war dance, but like white women, the Indian women, too, have demanded "equal rights" and now participate in the war dance.

Indian tribes represented in the troupe are the Cherokee, Kiowa, Chickasaw, Shawnee, Pitriver, Sioux and Cheyenne, Navaho, and Comanche.